

M1578
Wednesday, April 30, 1969
New York City
Group II

Mr. Nyland: How many are still in that corridor.

Response: Fifteen or twenty.

Mr. Nyland: No chance of squeezing them in? Maybe on the platform here? Huh? It would be better if you could get all... [scramble of chairs] I can even sit back ... a little back. How much ... not too much, huh?

Response: No.

Mr. Nyland: Huh? [the room quiets down] Well, last week when we ended, we said that for today we will just begin where we left off. So, I think... I would like to remind you, however, that whoever asks a question, first give your name. There are so many of you at the present time. And of course I don't know you—practically, not at all ... and in whatever way one wants to consider that, now, as an indication of something, I really do not know. We have to consider that, I think, when I come back. Because I would like to continue with these kind of Groups. There are advantages in the size of a Group even if it is large—different kind of way of approach and different effects on each other—so it will be a problem, the problem is, really, why do you come. I tried to explain it last time: That whenever you have questions, they have to come from a very definite place in you. So, it is not just a matter of listening a little bit. It's a matter of where you are within yourself when you ask, what is it that then you expect and to what extent is it really that you need it.

So, we'll see what you ... what you have to ask. This is the last meeting, as you know, of this kind and we'll, I hope, resume it in another five weeks or so. But you must let... I do not know how to reach you. I do not know if I have your addresses, and I cannot be definite about the return date—most likely around June the tenth—and you will have to ask those who are a

little closer ... or perhaps come to the Barn or where information is available to them, if you want to know, then you have to ask them.

So, what kind of questions have you thought about. Last week there were a few questions about a task, and I said “Let me know next week.” So perhaps we can start with that. Who had something to do this week that I suggested.

Yea?

Questioner: You told me to, in the morning when I ... as soon as I woke up to, for ten minutes walk back and forth in the hope that...

Mr. Nyland: Well, you remember: We started out, I was almost reluctant to give you a task unless you were quite sure why you wanted it. And then in conversing it ... about it and I said “All right” almost to get rid of you, I gave you one. But you see what I meant: The reason for a task is not for doing the task. So, I’m interested in what happened; not that you did the task, but what happened to you as, you might say, an ‘experience.’

Questioner: The time that I did perform the task in the morning, nothing happened. I just felt as though I was fumbling around, you know, half asleep. But the day before yesterday, I felt as if something very short happened; you know, in a different part of the day, when I was just, uh, sitting. So quick that immediately afterward I wondered whether ... I know something, you know, else was ... it was as if something else was Aware of me, my body.

Mr. Nyland: As you sit now...

Questioner: I beg your pardon?

Mr. Nyland: As you are sitting now, what can happen now, at this particular moment? In this, you may say it applies to all of you. Work on yourself is, of course, not limited by time as a principle. That is, theoretically if I’m unconscious and there is a wish that I would like to become Conscious even for a moment, each moment is the same. It’s only my experience of such moments of time that is different, and it also means that while I experience this kind of a flow of time through myself, that then I may not be in a good enough condition to utilize that fact. Because I may be occupied, or energies which are needed for the maintenance of myself are used up, and even if I would say that I have a wish to Wake Up or to be Aware—or that I would like to create an ‘I’ for that one moment so that that ‘I’ could become Aware of me—maybe there is not enough energy at all to translate even the thought into the actuality.

But at the same time, when I do a task I do it for a definite reason: To give me... Because I

do the task and it is a little unusual, I do it for a definite purpose ... and it is strange, you see, that notwithstanding doing that kind of a task, it was not sufficiently linked up with that purpose. So now when I say here you come and you're all ordinary human beings and all unconscious ... and many of you have heard about the possibility of Work on yourself and that because of that there may be—among us, a group of people—a certain common aim, how it would be if it were possible that several of us could be actually making an attempt to be Awake.

Each person in his unconscious state has, of course, a certain atmosphere around him. He gives off certain forms of energy that is a result of the level of his Being where he is; and unconscious or Conscious, it doesn't matter that he is at a certain state, but whichever the state is, something exudes from him like an atmosphere, and it is fed many times by the thoughts and the feelings you have. So when one says "Here we are," and there are now some thoughts or some wish in order to create something else, also that becomes noticed in the atmosphere around one. And to the degree that people are sensitive to such atmospheres of other people, to that degree, then, they will receive something; maybe not knowing exactly where it comes from, but nevertheless being sensitive they are affected, and at such a time—when this kind of a question is up in the air and is surrounding one—that then he will, at such a time be stimulated to try to make an attempt.

There is, of course, a tremendous quantity of energy that can be generated among people when they have a common aim; and very often it is the result of a Group, when they are together that then there is a kind of an atmosphere among them. And particularly when a Group as a whole works together physically—that is, they are active—in that activity there is more chance that the energy will flow out from that and then can affect another person; not only as an example if you look at them, but by just, as it were, 'feeling' center.

So when I say here he sits and why can't he now not make an attempt as if, while he sits, something could be present to him which simply says, "Oh, you are sitting," it's that kind of a simple statement that is sometimes necessary. Not that the 'I'—or that what is a Conscious state, or that what even may be the beginning of an Objective faculty—starts to talk right away, but there is a possibility that something of that kind, when it is created will also, because of its own atmosphere, affect you as you are in an ordinary, again I call it, an 'unconscious' state—a state of your waking-sleeping state. And that therefore when I make an attempt and I say this ... or as an 'I' would like to be 'present' to me, that then I unconsciously—that is, my body and the

personality as it is—will have a little bit of an indication of something that is there, unusual.

And that is why I say when a moment goes by and I remember it ... and I have had a thought that I would like to Work and I didn't Work and I realize that I have not made an attempt and that the time continues to flow through me, that then there is something coming that I also can call a 'moment' and then there is a possibility that in my ordinary mind there is a wish of an anticipation, of when I say "Now," when this moment comes I will try then to create something that is Awake to me.

Sometimes you can try this when you drive a car. The road ahead of you is coming towards you; that is, the future is coming towards you, it becomes the present when you are over the spot that you have looked at, and it becomes past when the car has passed it. It is the same way with time. I anticipate time flowing through me. At a certain moment I can be aware of that time and that time then passes through and becomes past for me. So when I'm in a car and I see the road coming towards me, I select a certain spot on the middle of the road or so; and it comes and it comes and it comes, now it's with me, at that moment I realize that that what was that spot is now, as it were, 'part' of me and has become present to me—to something in me which realizes that that spot existed—and that somehow or other it is recorded in me in some place.

I think you have to learn to see Work much simpler than you do. I don't believe that you have really enough of an idea of what is meant by such simple efforts, and that you all the time will look for something that is much more difficult and of course, because of that, many times much too impossible. Because, what is it really that one sees: An unconscious kind of a creature. One says theoretically he ought to Wake Up, he ought to be able to experience different kinds of states. If that what is my personality now and I say it is subjective and it is partly awake—that is, a 'waking-sleeping state' we call it; it's not such a good name for it, but in any event if I say 'unconscious'—I mean by that from the standpoint of Consciousness it is unconscious, it is not as yet developed.

For the purposes of Earth it is sufficiently developed; so I say in an unconscious state as a human being I have sense organs which function for me and which help to keep me alive on Earth and I can perform certain things which are needed for me, and when in the beginning I start to think and I hear, then, that I'm really completely unconscious and that I'm completely mechanical, that there is really in this unconscious state nothing really that I know, quite logically I rebel about such statements. Because even if I say I can talk about Work it means that

there is something in me that is not so entirely asleep, and it is exactly those kind of moments that I start to realize that there is a possibility for me. Because otherwise I wouldn't even consider the question of being unconscious, and that in this unconscious state I have certain desires which will make me Conscious if I know how to open my eyes towards it or what I have to do; and when that is prescribed as a certain recipe for Work, then I say I will now try to 'make something' out of this particular kind of a condition of unconsciousness by utilizing that what is within me of the best quality that I can actually make—and bring to bear—about the solution of this problem. And then I say this kind of a wish is sincere, and I would like to create something 'as-if' it could be present to me under certain conditions in which then, when it is present and it has the quality of an Objective faculty—that is, when it is not bound like my subjectivity—that then at such a time I will benefit from that and perhaps it will help me in giving me more facts about myself which I can rely on.

All the time when I am considering these questions; and particularly when I'm by myself, all alone and not disturbed and not having to put on a particular kind of face for the benefit of other people; when I am by myself and I'm not noticed by anyone; when I have closed the door, when also noises and all the different things from the outside world don't have to come in and I am with myself—with my body, my feelings, my thoughts—and I come to a certain peace of my mind wishing to consider this—myself. And I say "Here I am"—this creature, this body, abilities, certain talents, thoughts, feelings, my total personality living in this world, doing certain things, having ideas of this and that, having read a great deal, having been able to digest some of it—"I am at this kind of an age and this kind of experience and this kind of maturity able to do a few things that I know I can do," and I start to think about the possible development of myself.

Particularly when I'm not entirely satisfied with the condition as I find myself in every once in a while ... and that there are certain questions or problems or things that bother me that I would like to have solved in some way, I start to consider the possibility of: How would it be if I were in a state in which such questions need not be asked and I would know already beforehand, or that I would be extra sensitive or would be able to have perceptions which I don't have at the present time, or in general that I would be like a Man ought to be, and not automatic as I think I am at least ninety per cent of the time. When I keep on thinking about that, I consider myself, and of course other people very much like me—who are also human beings and who are in the same kind of a boat—as if all of us are in a certain area as represented by the atmosphere of the

Earth and that we, calling ourselves ‘human beings,’ all have the potentiality of becoming something else.

But the actuality of our existence is still dependent on what one calls an ‘unconscious’ state. And, now, when I say that what I would like to ‘go over’ into is a Conscious area and I wish I could live there, there are different ways, of course, of explaining that again; and saying I’m living, now, most of the time in my reactions to the outside world and this is my ‘outer’ life, and when I go within myself I find certain things that I call an ‘inner’ existence—not as much bothered by the outside world, but about which I know very little—and I say, “Yes, it would be like that if I actually could be there all the time.” And then I want to see how much of this inner life can I introduce into my outer existence so that I totally could become a whole Man; not only in parts, but all the time an entity on which then, of course, I could count because it would always be there and I wish to some extent for that form of eternity—that I could experience it.

There is a dividing line between this unconscious state and a Conscious state. There is a hope that we will go over from one into the other if we only know which door to open; and there are three gates which on this particular line could be opened, and if I knew what the keys are and the lock that I then could enter into something else quite different from what I am now. I say in that state I ‘need not’ be subjective, I could be a different kind of a being. I call it ‘Objectivity.’ It is very much as if I want to leave the Earth and I want to enter Heaven, and I don’t want to die as yet in order to enter it. I want to find out if it’s possible for me to bring Heaven down on Earth, and if I say “Yes, Heaven could be within me,” I will also have to find a road *inside*, towards that what I consider Heaven is. If I say I am a human being, I consider myself in relation to that what is a higher form of Being; and sometimes I personify it and call it ‘God’ for me, then when I pray I wish I could be united. And perhaps my aim in life would be to reach further understanding so that, somehow or other, I could shed this coat that is now my earthly habit—that what belongs to me on Earth and in which I am clothed—and that I would like to leave it and say, “But I want to go somewhere else where I could be dressed like an angel,” or whatever it is that I want to define it as.

You see, I want to ‘cross,’ as it were, a line. It turns out that the line is not much of a line. It is much more of a road; that is, a gradual change from one to the other—that is, from an unconscious into a Conscious state—will require time. It will also require a great deal of effort. It will also require a very definite attitude I have to have before I even can get onto the road.

And the road is the road where there are the three different ‘openings,’ as it were, so that when I cross the road I enter into the Conscious area. For human beings in general, it is always that way; and even if there are three gates, the three gates are determined for each person by the condition in which that what is, in himself, a replica of the three gates; which are his three centers in which, then, a Man being on Earth wishing to understand his own configuration as it is, that then he says “Any one of the three gates, if I only could find the key.”

The key for the development of that what is the physical center of Man, is at the point of his own ‘Si-Do’ of that kind of an Octave. Because at that time all I have to do is to cross from ‘Si’ to ‘Do,’ and then I would be in a new country. Because my total Octave of physical life, and sometimes I say as represented, again, in that physical state as Man Number One, Two and Three—again, dependent on the predominance of any one of the centers or wherever I happen to be accentuated in my life—that then I say if I only could go from ‘Si’ to ‘Do,’ that would be the key for me to enter into the Kingdom of Heaven.

If it is related, again, to that what is within oneself: I say if I could from the surface ‘return’ to that what I am essentially and then if, from this essence I could find that what is the quintessence—that is, that what is essence *par excellence*, essential essence in its quality. Sometimes I say if I could get from there where I talk with my head, to my heart where I can feel, to that what is the life that I am Aware of at times, I have the same kind of a picture. But in any event, if I now take it for each person ... and each person is very much alike because they *all* have these possibilities and potentialities, and *all* have them as an actuality of certain things. My personality, I say it ‘belongs’ to this unconscious area. It is bound to the Earth, and that what belongs to Heaven is separated by means of that wide road that I have to cross in order to get to the gates. The second gate would be an emotional kind, and the third gate, of course, is an intellectual one.

Now, what is there of Man below that particular line. In the first place, his physical body—which is almost fully developed, although he is not free from it—and the ‘Si-Do,’ if I could cross it, would actually make me free. Because I know in the new ‘Do’ *all* I have to do is to stand on the previous Octave; so that the ‘Do-Do’ has become One and the new Octave would indicate the new possibility for myself physically—or, in a certain form.

What is of the other two. My emotional body ... which I would like to call ‘emotional’ body is only a little feeling that exists *also* in my ordinary unconscious state, and expressed in

the terminology of an Octave, it is a 'Do-Re-Mi.' So that at the point where the road crosses, if I look at the three possibilities of my three bodies, if they could be fully developed—and they are like parallel lines—that the road starting out at the 'Si-Do' of physical, crosses my feeling body at 'Fa,' and it goes further and then joins at the point 'Do' for the intellectual body.

I hope you can understand this little diagram of the three bodies, and how they are connected. You must realize that that what is in Man as he is on Earth is, besides his physical body, the possibility of a development by means of air which he breathes in at a certain time when he starts to grow up on Earth. That is, the moment when he was born, this air came in as a result of his being on Earth, and breathing it in caused in him a tremendous different state. Because it will enable him, then, in the state in what he was before birth ... and after birth being able to breathe and, as it were, being 'free' and on his own, he started then to develop; and in him developed the second part of his own Octave which we call the 'Sol-La-Si,' which represented for Man as he grew up, his intellect, his feeling center, and his sex in the particular kind of sequence as it is indicated that way: First a little more intellect, then a little bit more feeling, and then a little bit more possibility of procreation.

Together with this, Man was born with his breath for the formation of his second body, which we call his 'feeling' body. It is not an emotional body as yet. We would like to make it that way, but the part of his emotional body is above the line and belongs to the Conscious area. In that case I call it the 'Conscientious' area, and the three gates are indicated by first a Conscious area which belongs to the intellect, a Conscientious area which belongs to the emotional body, and that what is a 'Will' gate which belongs to the activity of his physical center.

The question now is: What is Man as he is, now, below the line. The first line is the Octave of his physical center. The second one, parallel to that as 'Do-Re-Mi' of his emotional body, is parallel to the 'Sol-La-Si' of his physical center. It ends, in 'Fa,' at the line which separates the two areas; and then the third body starts at 'Do,' and the total development of his intellectual body, which sometimes is called his 'Soul,' is above the line and has to be totally in a Conscious area. So that if I look at this kind of a diagram, I see a triangle. One side is the physical body; the line in ... that divides the two areas is another one perpendicular to that; and that what unites the 'Do' of physical with the 'Do' of his feeling and the 'Do' of his intellect, is the hypotenuse of that rectangle ... angular triangle; so that that as a triangle represents Man as he is in an

unconscious state.

If we define Man as he is now as his personality—and mostly his physical body as Man Numbers One, Two, and Three—then that what is the beginning of his feeling center which is, in his unconscious state, still ‘Do-Re-Mi,’ we call it ‘Man Number Four.’ By ‘Four,’ we indicate that there is essentially something in such a person which believes in the possibility of further growth. It does not appear in a Man Number One, Two, or Three, because he is interested in the conditions of Earth. Man Number Four in his feeling center starts to believe in some form, or possibility, of a further growth; and having in him this essential part, he then believes that that what is needed for him is the continuation of *that* essence into what we call an emotional ‘state’ or an emotional ‘condition’ as then represented by the ‘Do-Re-Mi’ as feeling and ‘Sol-La-Si’ as his emotion, and the totality of that Octave would be his Kesdjianian body.

The reason why I want to say this is: Because of Man, as he is on Earth, is essentially also a personality with all the attributes of his personality of an unconscious state, but that there is the potentiality in his essence, as he knows it, to become something different; and that one hopes that in the development of this feeling center into an emotional body, he will then change his essence into a quality which has actuality of Conscience for himself.

The third point, of course, is the ‘Do’ of intellect; and that, you might say, ‘closes,’ then, that particular triangle. At the ‘Fa’ of his emotional body Man has, in his essential qualities, the hope of the possibility of freedom, at the ‘Do’ of his intellectual body he has a function to fulfill regarding his ordinary life. Because it’s on the same level as the ‘Si-Do’ of his physical body and it belongs to that what is still the ‘Fa’-bridge for his emotions, but he has at that point the possibility of looking into two different areas: One where he came from and out of which he was born—that is, his intellectual body that is only represented by the ‘Do’ which is used for his ordinary life as a functioning of his mind; and the way he can look towards the hope of that what might become is indicated when he turns around and faces the Conscious area and then hopes for himself in the possibility of the development of his own Soul. We say, simply, that at that point Man who happens to think, has a ‘recognition’ of the possibility of a Consciousness of some kind, which Gurdjieff indicates by the Lights of Karatas.

As light, it means it is an insight in the realization of what I am. And at the same time, it is only a reflection of that what actually exists as Karatas, which is, for a Man, the ultimate aim for him if he wishes to become a harmonious creature. That what takes place when I Work, is

simply that at the moment when ‘Do’ is struck of an intellectual body ... and there is a mind which at that time could be divided into certain sections, of which one is primarily interested in a possible development of Man as he is now; and using the potentiality for the actualization of a Conscious and a Conscientious state, that then that form of his mind starts to function in a kind of an Objective-faculty stage by the creation of something that I call the ‘beginning’ of an ‘I’, and which function is, simply to become Aware of myself. The Awareness is then looking at that what is the unconsciousness. It is looking, then, at that what takes place in the lower triangle, and it is the accumulation of such facts in this ‘Do’ where, then—when they are, as it were, alive and pure intellect—form food for the possibility of a development of his intellectual or of his Soul body.

The procedure of this kind of thing when ‘I’ exists—and when ‘I’ exists at a moment and when ‘I’ is pure in an intellectual capacity of recording the existence of myself, and when this ‘I’ will record that existence only when it is only an existence so that, you might say, there are ‘no strings’ attached to it—there is no interpretation of that what it is Aware of. It is not interested in the changing of that what is the object of Awareness. There is no reasoning attached to it. There is no way of wanting to associate in any way, in one’s mind, with that what is being Observed.

All of that we indicate by saying it has to be an Observation process of this little ‘I’, in which there is Impartiality and in which there is Simultaneity—that is, the moment of existence. Or, one can say it in a different way: Since the ‘Fa’ is also on that same road, I can put myself on the ‘Fa’—as it were, a bridge which I have to cross. I call it a gate of an ‘emotional’ kind in which, then, I wish to go over into the Conscious area which, for me, has a promise; like being the Holy Land and where I wish, that in that Land I will have a chance to meet God. Because I must believe in that possibility: That when I have my feeling as a so-called ‘center’ and perhaps a little bit centered in that what I call my ‘solar plexus,’ that the whole movement for myself when I wish to grow up is simply that I try, now, to give to my feeling a certain depth and that if it could be deep enough I would call it an ‘emotional’ state; and if that emotional state is connected with the possibility of linking with a higher level of Being, it is quite easy for me to imagine that instead of me going up, that something comes down to me and then is present to me in my unconscious state.

If I’m religiously inclined, I say God ‘comes’ because I’m willing and ready and I’m open for Your, let’s say, ‘visit.’ You come and be present to me, and if You can record ... or if You,

by the mere presence of Yourself can affect me, then I will have the hope that that what is my feeling center can grow out in depth and, then, become an emotional state for myself and perhaps, even, can accomplish the fact of becoming totally that what I should become as a Kesdjianian body.

Both ways, since *both* have to do with the creation of something *not* natural to Earth, are the same for me. It depends entirely how I am at certain times, sometimes perhaps a little bit more intellectually inclined, sometimes emotionally. But, it is all the same. Because what I wish for 'I', is the presence of something which I call 'Objective'; which, of course, has qualities which are not of this Earth, and simply I say it is as-if this 'I,' I would like to create in the image of God.

But, then, you see that when I have now have time flowing through me and I wish then to divide such time into minutes and seconds, that I get stuck on these ideas of a second; and that for me that what is without dimension is for me a moment because I cannot define it, and that I would like—in this process of time flowing through me—to convert the concept of time as I know it in an unconscious state, into a concept which is then for me a Conscious state; and I change the name as if, then, that what flows through me as time becomes timeless, and that what comes to me as a second, when I am unconscious and want to define it, I will now call it a 'moment,' because a moment has no dimensions for me.

side 2 It is as if at such a time I would like to steal a little bit of knowledge from a Conscious state. I would like to introduce certain things that I only feel, because really I cannot define them.

[aside: Are you leaving?] [Some people get up to go].

Voice: We have a meeting.

Mr. Nyland: Who has a meeting.

Voice: It will be a Gurdjieff meeting.

Mr. Nyland: Where.

Voice: 37th street. --[Inaudible]-- the Gurdjieff Foundation

Mr. Nyland: Well, why do you come here?

Voice: We thought it would only be forty-five minutes.

Mr. Nyland: Well, I have no interest in people who just ride two horses.

So, you better go.

Voice: Okay. [Noise, people leaving]

Mr. Nyland: May I ask, did anyone invite them? [No reply]

It is as if at that moment I would like to introduce a kind of a language which is not familiar to me, and really doesn't belong to me as a human being. And the only excuse I can find is that I base it on the potentiality which is given to me and in which I have belief, and sometimes certain realizations, that perhaps I am God's child; and it is on that basis that I wish that God could be present and will allow me to use, instead of a 'second' the word 'moment'; that I will be able ... in this as a concept, if I could experience it I would be free for that one moment, and that that what I know in an unconscious state which binds me, is constantly delimited by that what is space on Earth—not being able to get away from it—and what is time on Earth—not being able to get away from that what is time for me, and which eats me up. And that therefore when I try to define, now, what is taking place, I have to know that it is recorded in that moment, because only then will it have the quality of God. If it isn't that, it falls back into my ordinary state of thinking, and I start then to consider the conditions which I hope *would* have been in the sense of Work; and of course they were not because I was not quick enough, or I was not alert enough, or I didn't have enough wish, or perhaps I didn't have enough energy to take the moment as it came and not to wish to define it as time.

The question of mixing things up, is always so apparent. When you live on Earth you speak the language of Earth, when you wish Heaven to come within your heart, you have to learn a different kind of a language. To define it and to say "What is the difference," I say one is 'subjective,' the other is 'Objective.' But I don't know the Objective language and I don't, even, know the Objective experiences than only once in a while accidentally experienced. And then when I want to make it I want to make something in the image of God, and I don't know how to describe God; and I have to go by that what is my inner feeling and that what I consider the highest of myself, either in a wish or in a concept of my mind, and then I hope that I am on the right road. And that's exactly where I am when I try to change over from the unconscious state into the Conscious one, and that is why I try time and time again to open the door. And I know that it does not open sometimes, because I don't understand Work and I don't understand what is meant by this kind of a moment, and I don't know how to get rid of my partiality; I don't know how it is to think pure, or I don't know how to be emotionally involved in the possibility of linking up with what I call 'God.'

That is why it is so necessary to select times when there is really the greatest possible freedom for me in an unconscious state, when the different manifestations of myself do not have as much hold on me. And I say I wish to relax. I wish my body to be relaxed. I want to reduce the activities of my feeling. I don't want to have too many thoughts that could bother me. I want to save energy for one purpose, which is the purpose of trying to see if at a certain moment I can have an experience of my real life.

You see how obvious it is that when I consider this question as a difficult one; because I am besieged all the time by those things around me which tie me down and remind me of my unconsciousness, that then in that way I will want to have something to be introduced and I would like it very, very much to continue to exist, but I lose the moment because the second will take its place. I lose my emotion because my feeling will take over. I have no Will; than only a wish for the Will, and as soon as I put it to activity I use my ordinary physical body for that purpose, and that what should guide it is my ordinary mind and my ordinary feelings.

The difficulty in Work is, first to become clear of the necessity of a conversion of that what is time into eternity; that what is finite into Infinity; that what is feeling into emotion; that what is the realization of oneself as one is, to become, for the purposes of Objectivity, only an existence. These are the three requirements. I want to have my 'I' realize that I exist ... that there is something of this physical body just existing as a result of life within it, but I don't want any description of it, and I don't want any of the other centers to become too pronounced. Because it interferes with this form of Observing and it interferes with the 'I'—of not being able to accept me—because I am filled with ordinary thoughts and ordinary feelings, and how can I, in the presence of God, bring all my ballast and ask Him to accept me in that way. Of course I will ask and I hope that He will be benevolent enough that He will not scold me, but I must go the bridge of 'Fa' and there there might be God, and I have to find out for myself what is the best way to approach Him.

What is for me the best attitude. What should be in Man as thoughts when he wishes to Wake Up. What should be allowed for his feeling when he has to have a wish for trying to become Aware. These are the questions that have to come when you want to Work. Because Work is not just an easy matter that you read out of a little book, or that you get almost automatically by sitting in front of All and Everything and trying to digest it. Work comes to you only when there is a very definite desire that that what you now experience is not good

enough for your life. It means that you value your life. You have to look at your life as something that was precious and is given to you for no reason that you know. You find yourself with it, it's not your fault, it's not your credit either. It is that what you are, and which you continued with when you were born and started to breathe; because at that moment you accepted yourself unconsciously, and even without your ordinary mind knowing anything about it—only gradually with education you became, as it were, sufficiently 'familiar' with yourself that you were actually a breathing creature—and that perhaps at times you should not stop it if you valued your life, but what was your life, and where did it go, and where is it now. It is divided into all kind of little cells who have, of course, different kind of functions to fulfill. And the different forms in which this life, at the present time in your personality, happens to be manifested, depends a great deal on the activities of your body and the cells that are necessary to maintain the physical body. And those that you might say are a little 'higher' cells, will contain life in a certain way; not as much dependent on the form as an ordinary physical cell which belongs to the support of yourself, but when there is a special kind of a function in an organ, that then that life that is there is, you might call it, of a 'refined' kind of a nature.

[aside: Blow your nose and get it over with, will you?]

When I start to define the different kinds of life in me, I know that there is a certain level in myself in which my life is expressed at different levels of my unconsciousness. I know that there are certain forms of life, when they are expressed in manifestations, that I will consider them of a very good, high quality—let's say tenderness is better than roughness. When I have feelings, I know that certain forms in which I then *use* my life for that kind of an expression ... I say that when I become interested in religion as a whole as, perhaps, a mode of my life or a relationship towards that what I could pray to and I consider God for me; or that I try to create certain forms not existing, and then I pour into that something of my own which I say is my 'life's blood,' and I create forms of art. Perhaps when I say that that what is then created has a quality of a different kind and I say my life is, then, of a 'higher' quality. And then exactly the same, when I think and when I want to philosophize, or when I want to pursue an aim, when I wish to invent, when I want to put all my mind together in such a way that it can be used for the concentration of a few cells functioning in a weighing and a pondering and a consideration; and that what is necessary for the purity of the mind, to be free of prejudices and not to have any associative values enter into my ordinary mind, even, and, as it were to think 'purely' either philosophically or

scientifically, then I say that quality of life as represented by that form of mental activity is also higher.

I say when I use life in order to have my eyes function, it has a quality of its own belonging to my eyes. When I use it for the possibility of lungs and feeding that what is needed for my heart and purifying my blood in order to furnish food for my body or to carry food from one place to the other, or to be you might say ‘rejuvenated’ when the heart has to pump it through lungs or through liver or wherever these physiological processes take place. When I say my lungs belong to a very definite form of my life in which, if I didn’t function, I surely would die or I would become just a lump and subject to decay.

What I want to say is: Whenever there are cells which have produced within my ordinary, unconscious state certain forms of life which are of the highest quality and I call them, then, by a name—that what is for my mind, that what is for my heart, that what is for my sex—then I know that in that possibility of the preventing of soiling of such life, that I also wish to find what is really the most essential part of life as I know it in my personality. You see, I’m looking at such a time for a Godlike quality of life which is not as yet soiled by the forms in which it has been produced as my personality now is functioning. I want something that has been protected from its early birth ... or if it went with me, that at the time when it became also a part of the Earth, that then I myself as a body try to protect that. And when I say I want to protect my ‘real’ life, I mean by that my Magnetic Center, which is for me the most precious part of my life and of the highest quality. It is *that* that I wish to protect, and when I reverse the process, it is *that* that I wish to set free.

The question of Work has that kind of a serious consideration. It is to consider your life for whatever the values are in the different parts of your body, and to see what it is that has already been soiled. That what is in the outside world in your ordinary sense organs, already have soiled your life. They have, by association of that what you have seen, caused certain states in yourself affecting your brain by exposing, by means of your eyes and what you hear, certain levels of life as Earth also furnishes them, which are not—and without any question are not—becoming to a Man who wishes to grow up. And it is these kind of distinctions that will lead gradually to the possibility for a Man actually to find out *how* to spend his energy, and what he should do and what he should not do, and then gradually in his unconscious state raise the level of his Being.

That what he does is to come, in that raising of the level, as close as he can get to the line

which divides unconscious from Conscious. And that is the purpose of such purification; purely unconscious, but nevertheless of a certain quality that that what then it hopes and wishes—and what is believed in as a possibility and where he is then, at that time constantly reminded of the possession of potentiality—that that at certain times when he Works, the activity of this road between ‘Do’ and ‘Fa’ and ‘Si-Do’ becomes so tremendous for him because of that what is, then, dynamic will attract more of him of an unconscious into the wish of becoming Conscious.

This is the contagion of Work on oneself. This is the beginning in oneself of the realization that there is something truthful about it. The contagion is that that what starts as a little bit of an ‘I’ and starts then to function, the contagion is that this ‘I’ starts to function as an ordinary cell and begins to grow because of its life in it, and that what is being formed is a conglomeration of cells of the highest order ... and the highest form of life, because that life is free from all the other unconscious cells of the Earth. This I call ... this tremendous activity that goes on is an expression of life as it should be, and it causes in me, in an unconscious state, much deeper wish to make that what is feeling, still as ‘Fa,’ want to go over into the condition of an emotional state. Because then I know that in that possibility there is an answer to my longing for being united with God.

You see, don’t consider this question of Work lightly. Be serious, and at the same time remain extremely simple. Don’t think it is necessary to become a hero. All you have to do is to just withdraw within your inner room and to see what are the furnishings, in the inner room, of a feeling center and to say, “But this and that and so forth, it really doesn’t belong, it belongs to Earth.”

How can I change it into an emotional room. This is the redecoration which takes place when you cross the bridge of ‘Fa’ of the Kesdjanian body. You carry with you that what you wish to retain, you leave in the ordinary essence those things that are needed for the continuation of its own existence. You simply carry across the bridge that what is precious to you in an emotional sense. Almost I would say you take with you that what you ‘wish to die for.’ You wish to see what is still precious in you as life. You will want to know that what belongs to your heart, and that is why, when you cross that bridge, your heart has to be there with you; because that is the precious entity that will enable you ultimately to grow out and then become a center point for your Kesdjanian body in which, of course, there has to be a circulation of some substance to try to continue to feed it.

And the 'I' when it has grown up, when it has divided and divided and divided, when it has reached its point in which that what is 'I', can start to function for me. Because the purpose for the creation was a very selfish one. I wanted God to be with me and I could not ask Him to come because I was what I am and I remain that way in an unconscious state. But when I Work on myself, I Work for the possibility of life; and then when I try, in the creation of that what I call 'Work,' to make something that is like God, then I can ask this 'I' to come to me representing—then, as a replica of God—that what is Godlike for me in my life. Because 'I' was created for me in my life on Earth, and belongs to me because that what was highest unconsciously has been translated into that what has become the highest Consciously.

With the formation of this going back and forth between the 'Do' and the 'Fa' and the 'Si-Do,' the different gates are opened. That what takes place, of course, in the mind wanting to grow up to become a Conscious entity, is what we call the 'Do-Re-Mi.' We simply say it is that process that takes place in a further understanding of one's intellect to the utilization of facts and having put to practice that what I then know, becoming for me a possession which I will never lose. And that what takes place at the gate of the emotions, is that I wish to enter with my wish hoping to find God a little closer to me, and that at that point that what is the function of this kind of material flowing from 'I', flowing from Consciousness: The formation of my Conscience. And I look around for the possibility of where will it live, I say first that what was the decoration of my feeling center is now 'rejuvenated' and 'redecorated,' and it has become an emotional state in which my Conscience can live. Because in that state, that what is my Conscience will tell me what is right and wrong. It will tell me where God lives. It will give me the direction. It will give me the force, because this is expressed by the devotional attitude of myself within my emotional room.

What I wish from my Conscience, is to be able to give my Consciousness enough force so that the light of Consciousness can shine in all directions, and that the 'I' never will have to wait until it knows where to go. But my Conscience being a part of it and having joined this Consciousness into an entity of 'I' now functioning intellectually, emotionally will then be able to proceed on that same road towards 'Si-Do'—the 'Si-Do' of my ordinary body—and then produce, in that, a miracle by loosening up the tension which now binds this body through its manifestations to Earth. And in the consideration and acceptance of that what is an ordinary manifestation; not wanting to give it a name but only accepting it for the sake of its own life

existing, that then the freedom starts there by being able to give up the different ways that now my body wishes to behave, and to which I am attached.

This is, of course, you might say, a sacrifice. It is to see to what extent can this body serve 'I' without having to serve itself. To what extent can this body become a servant in the proper sense of the word; of executing that what is Conscious and Conscientious and then behave as a Man should behave, fulfilling his function of activity *on Earth* in becoming a Man as he should become, or making for him that what belongs to him and becomes him, that what is for a Man the note of his harmony: That what is Man when he is Conscious, Conscientious, and has a Will.

You see, the aim of Work is the building of something not knowing what, not entirely knowing even the direction. But it says, then—trying to Work—"I make an attempt." I say, "Here I am with my life." Alive, alert—I wish. I have a wish. I see a little possibility of Karatas—a little light—I say it *must* be in the direction of Objectivity. I do not know how to get there, but I will try to bring down what I understand. I make something that I consider Objective towards me. It is not that what I, in my ordinary mind, would create as a subjective something. I want something I would say 'quite different,' because I want to introduce into that new entity something that is completely Impartial to me, almost I would say intellectually that it will 'leave me cold.'

And at the same time, I wish to create that as 'I' so that it also has in it the potentiality of warmth. I call it 'Benevolence,' of that when it is grown out can then come and Participate in my ordinary activities in life; as if then it is descending from the place where it was born, like Mars as the result of that kind of a wish ... as an emotional state as represented by that planet, that it then returns to Earth. And in this descent to Earth—six, as you remember, by Beelzebub, also six by 'I' returning to the body, to the different parts of the body which are also six which need repair: physically two, emotionally two, and intellectually two—to give light, to give heat and warmth; to give together understanding and to join, in that what is the activity of the body in an unconscious state, in the activity, and being present to such activity and affecting it in Benevolence.

Because that what 'I' wishes, is to love me as I am for my sake and then to try to Be, and in the presence of that Being I, as I am now, cannot help but grow out towards that. You see, that what 'I' creates for me is not to push me, is not to tell me "Do this and do that." 'I' starts, when it wishes to Participate, to surround me in my atmosphere. That is where it enters. That is where

it distributes its 'help,' as it were. That is where it creates, above me, a wish. It creates, above me, a vacuum. It creates for me an emptiness, and I am pulled towards that when the emptiness is away from Earth and my pull is away from Earth. And that what is love of 'I' for 'It', is the functioning of such creation of conditions in which this 'It' can continue to grow for its benefit and for its fulfillment, and for its change from personality into an Individual.

This is the function of 'I'. This is the task that God has given to 'I' when God allowed me to create an 'I' in His image. He said at that time, "When I allow you to create this, don't forget that this creation in My image carries with it a responsibility to tell you, my little creature, what is the reality of life; so that then you, with the understanding that's given to you by 'I', actually can conform ... or create within yourself some new kind of a form for the functioning of life of a higher kind of a level, so that gradually out of that can come the possibility of the creation of a Soul for yourself."

This is the Law of God. This is how He tells. He tells not direct to a human being. He tells by means of that what is the result of the human being's Work. And God, noticing that as Work and the result of an inner wish and the result of the wish to create light; that then He will consider it important to tell, by means of 'I', what is the real truth for oneself. Because that is then God's truth, which will then set a Man free; starting with his physical body; starting with the elimination of his death; starting to smooth the way so that at death there is no obstruction, so that he can face whatever it is so that he, then, in remembering his death he can remember his 'I', and through remembering his 'I' he can remember God.

The totality of Mankind as an expression of life, the totality of myself within myself as my own little kingdom, the totality of that what is life in me belonging to that what I call 'God' as a totality of all existence in eternity, eliminating time; Omniscient, eliminating all forms; Omnipotent, eliminating all force; Omnipresent, eliminating all conditions that now hamper myself—all these kind of things when I say 'God.' And then I dare to say, "But I...," and then I know I have an obligation. I say "Now I wish to fulfill ... to the best of my knowledge, to the best of my feeling, to the best of my Consciousness, to the best of my Conscience here I am, I wish to Work." I wish 'I' to be Aware of me. I wish myself to become devoted, because that is the Work that belongs to my emotional body.

The devotion to God, the yielding, the wishing to sacrifice, the knowledge that that what parades on Earth with my name, is only here for a little while for a purpose of the fulfillment of

the karma belonging to my physical life on Earth. My Earth karma has to be understood, and it will only be understood by that what is of a higher kind of quality than this Earth karma. It can be understood by an emotional karma, it can be understood by an intellectual one; and it is from those two standpoints that I look at myself and I say: “You, you little creature, you have to Work, don’t you. Maybe you don’t like it, accept it. Maybe you like it not too much because you may lose too much energy; but be in balance, because that what I furnish for you as Consciousness and Conscience can give you the balance if you wish.”

You have the opportunity to Work if you wish, and I would advise you: Take it. Take it so that actually you start to realize what is your life worth, and why does it exist on Earth, and why even Earth existing and you wishing to leave Earth. And then it says: “Not yet. You remember, the laws of the Earth are still with you; your body is still there, are you free?” And you have to admit, because you’re honest, that you’re not free and you know you are unconscious most of the time, and you say then, “But, I promise I will Work.”

I hope it becomes clearer and clearer to you what is meant by Work. So that I hope that you will not spend too much energy uselessly, try to be very simple, try to really find out what it is, try to see how you apply it; try to see at what times it is right, and only at such times; and don’t philosophize too much about it, and let theory go by the board for a little while. Here is your body, it exists. You say, like a mantrum, “I Have A Body.” It is *a* body, like many others. It is a body; you have it, it is for you to Work with. But, who will Work with it: “I” That is the form life should take. That is the dedication to that kind of a purpose to find the riddle of your own little universe, and I’m sure if that wish is genuine and honest, God will help. Those who come to the bridge, He will help across. You have to go to the bridge first. That is your Work on yourself. After that, it will be your task to serve in the Kingdom of His Endlessness.

I hope you’ll have a good five weeks or whatever time, maybe afterwards we can see each other again.

Goodnight.

End of tape